

M1501
Thursday, December 19, 1968
San Francisco
Group I

Mr. Nyland: Huh? Go ahead, as long as it works. Oh, well. It will register, huh? All right? I'm sure it's all right. And those two are running too? Bill, if that doesn't work it's your fault. Hey! [laughter] What are you doing? [laughter] You want to test it?

Bill: Is it all right if I test it?

Mr. Nyland: Okay? Now you're satisfied? Fine. Good, now we can talk.

Well, let's talk first about the plans—as far as we know about them, at least what kind of suggestions. Today is Thursday. Tomorrow, some music here. Saturday in the afternoon, preparation for going to the Land—whoever can go and wants to stay overnight. Sunday, work there. Monday evening ... we come back Sunday night, Sunday evening no meeting. Monday, Group II together with whoever was there last night and wants to come. And Group II on Monday because Tuesday is Christmas Eve and we're going to have a tree here and a party, particularly for children. It has to be organized well enough, because there should be lots of packages—whatever you can make for all the children, for everybody that you like, whatever it is. Do your best to get many packages around the tree, and whichever way you want to arrange it—what we want to do—try to think about it. Maybe you want to sing some Christmas songs. Whatever you think would be nice for children. Because there are children at the Group, and this time the Group will be for the children more than for us.

And by the way, I listened to one of the tapes with one of the babies crying or whatever it was—Group III, I believe—it's no good. If they come and they can sleep it's fine, but if they are awake it's too bad for the parents. They have to take them away, or perhaps they can stay upstairs—I don't know. But not so that you can hear it when you are talking. It's very

disturbing for your talk, and it isn't right. When one talks about Work, one talks about grown-up ideas, and the question of your life and children must be left out. They have their place, but not there.

Christmas day—for families. No meetings. Then Thursday, whoever wishes to come can go to Seattle. There will be a meeting in Medford, which is about halfway, on Thursday evening. It's not for Medford; there are a few people there who are interested—you probably met them at Union Creek—but the main thing is to meet people from Seattle and us, and we'll consider that a regular meeting for all of us to talk about Work. The next day we go through to Seattle— whoever can go—and have a meeting in Seattle Friday, or organ if we can arrange for it. If we cannot arrange for organ that evening, maybe you can do it on Saturday morning. Saturday we will be in Seattle; also a meeting in the evening, perhaps an open meeting—that depends on Andy, what he wants to do.

Sunday we'll go to Portland, have a meeting in Portland to which some people from Eugene can come, and again for all those that can attend, it will be a regular meeting for ourselves. It depends a little bit on the time, perhaps we should leave Portland evening, go a little ways and stay overnight for those who drive, if that is possible, in order to be back here by Monday, when I would like to have another meeting combination of II and III—again, because of the holiday, New Year's. If it is not possible to do that by car ... and those who have to be back in time— perhaps even on Monday here for their work—have to go earlier, and I will have to fly back from Portland in order to be here for Monday evening.

Monday evening at eight o'clock—meeting. Tuesday, New Year's Eve, we will have a meeting here. You'll have to arrange what to do with it and how, because I think it will be appropriate to talk, even if we talk a little about the year that has gone by and the year that will come, and what we should do, what kind of plans we can make and what kind of attitude we should have towards Work during the next year.

New Year's day—free again, no meetings. Thursday, those who can come, we'll go ... we'll go to Los Angeles. There will be a meeting Thursday evening in Los Angeles. The next day... Am I mixing things up? No. I am—surely. Thursday is *here*. Friday is here. Saturday is here. It's better. Sunday, still Land day. Oh my, I was a week ahead, wasn't I. Monday, it depends a little bit if it is necessary to have another meeting of Groups II and III—maybe and maybe not, it depends on this second meeting that we'll have. If that's the case, then on Tuesday we'll go to

Los Angeles, meeting in Los Angeles on Tuesday evening. Wednesday we'll go through to Albuquerque, you're all invited—meeting in Albuquerque that evening. Next day to Dallas, I don't invite you for that because we have to fly. Dallas meeting... On that Thursday, meeting? I'm not ... I'm a little mixed up about that, because I really do not know exactly what is right. It depends. If we leave here on Tuesday for Los Angeles, then there is Tuesday meeting there, Wednesday in Albuquerque, Thursday we would be in Dallas, Friday we will fly back to New York and have Music, and then Saturday and Sunday—Barn.

So, there you are, in a nutshell of what we are trying to do; and as you know, it is now it is a little bit filled and ... but probably it's all right to make an extra effort. So whatever you now can do to fit in into that general plan, or if you have any other suggestions that we have neglected something—we were talking about an organ here still, didn't we, on Friday—it's up to you all.

I'm not such a blank sheet of paper anymore because I have already made some scratches on it, but I'm still flexible enough to adjust. The whole purpose, as you know, in coming here is trying to help you to settle on a few things and ideas and to come to certain conclusions that you all can agree with, and that on the basis of that we can continue to Work, I would say sometimes, a little bit 'more intelligently.' I hope to be back again sometime in the spring. It depends on the trip, on the people, it depends on the Barn, it depends on a variety of different factors that we ... some of which we don't even know now, and perhaps then we can be here a little longer. I hope Ruthie and Peter can come for Movements and so forth, but that is all in the lap of the Gods and they haven't stood up yet, so we don't know what's in the lap.

So, when I say to try to settle a few questions, I have listened to many of your tapes. Many times I don't answer them, because either someone else has answered or it is not relevant enough. I do know enough about what you have been talking about and the general atmosphere of some of the Groups of III, of II and of I—whatever it is, and wherever they have been—and I hope some people who do answer in New York, that they help you. They surely want to, there's no question about that.

Now, I have listened to your last Thursday. That is a week ago. What will I say about that. My general impression about the Group as a whole, and among all of you, is that you still fail to work together. And it is many times ... it's an emotional quality that doesn't exist. Because as yet you don't enter into the life of someone else and understand why they may be asking questions, and sometimes there is a little too much insistence about having certain definite

statements answered when there is really no particular time for it at the meeting. And what I mostly object to ... and particularly when there are in Groups II or in Group III certain statements made by people which are absolutely wrong and where those of Group I should definitely know, but you allow such statements to continue when they have to do with ordinary life only. They should be stopped at the proper time ... and after giving such a person enough time to develop an idea, but then you have to bring it back to what is really Work and what do we want to talk about as Work.

Not just descriptions of life, because you can do that any time. You get together to find out what is Work for you—what is your experience, what kind of particular obstacles are in your way—and you would like to hear what someone else also has experienced so that perhaps you can be helped by the experience of someone else. And there is not enough of that kind of solidarity or adherence, and for that reason you don't join enough as yet. It is a long process, and I have started to warn about that already quite some time ago. Because it will take time to develop. Whenever anything has to grow it will take time to give it a chance actually to start to germinate; and it will take some time before it comes above ground, and when it is above the ground it will take some time before it is strong enough to withstand the winds and snow and whatever may be the atmosphere. But of course you have to be quite clear about what is Work, and there are still statements that are not entirely right.

And if you don't know, use tapes, or if you wish of course use All and Everything and read certain things in order to create an atmosphere. Somehow or other the idea exists that I object to the usage of tapes. Of course, I don't. Every once in a while. I don't want them to be used as a substitute for your own efforts, but when you can use them, even ... you don't have to listen to *all* of them ... or to *all* of a tape; maybe a certain subject, maybe a passage out of a book that will give you a definite level from where you can start, and then talk about that in connection with your own experience or whatever you understand of it.

I'm not scolding you. Remember, I did that once. I was a little angry because there was something that was not right. It is much better. I must say that, and really I feel that there is very much life in the Group here; and sometimes I admire you, that you actually can hold together as well as you do, and that there is a great deal of enthusiasm that comes out. And you get together and keep on coming together, and more and more you will find out that certain changes have taken place and that your attitude is much better because you are tolerant, but you are not yet

strong enough to insist on certain things that you know are that way and not different, and you must not allow the weaknesses of others to take hold of you.

There is a definite rule: That if you are afraid of speaking up ... and properly; not argumentative, but if you are allowing someone else to talk about ordinary life, you, yourself, are also affected by exactly the same thing. That is, you in your own Work allow ordinary life much too much, and much too long, to exist; that's the reason you don't want to speak up for the sake of Work, and whenever that happens it reflects on you. If you, as Group I, allow certain things to continue to exist, you as Group I are lowering yourself. It's your Work that counts. When that becomes important to you, and in Group I there is that kind of a commitment—as you know, it should be part of your life—then you must not tolerate anything else that takes away the value of what exists for you.

It presupposes of course, again and again very definitely that you know what you're talking about. And in that you have to be much more flexible to try to understand what someone else is trying to say; and whenever you have any remarks about anyone else, it has to be done in such a way that perhaps you don't understand the other person—why they have said what they did—not immediately disagreeing. It's quite wrong. You do not know the situation of different people, how they approach Work. Each person is really quite different, and although we might say, "Yes, there is an ABC," it does not take in immediately an intuitive approach; and there are different types of people living in different conditions with different experiences of their own and coming to a meeting in a different state and having problems which may not at all be your problems, and then with the intention that they want to say certain things, it comes out that they are perhaps, at such a time when they speak, even a little confused and it is necessary to try to find out where do they live and why do they talk the way they do.

And if they use, in your opinion, the wrong language, then why is it that they don't know the right language—if you think that *you* know it. You have to learn to teach each other. But you have to work together for that, and whenever there is a common aim—which is not your own, but it is something which you strive for which is outside of you, almost, I would say, at the 'end of your life'—that has to be quite clear. And then you meet there, and the further that aim is, the more your personality traits are reduced to practically nothing and the more you then can stand the manifestations of someone when perhaps in an ordinary life, with personality, they are obnoxious to you.

What we are interested in is life in oneself, not the form primarily; it reaches you through the form, but it gets to be time that you understand that life counts and not that form which happens to be your personality and which, of course, will drop away when you die. Of this Earth and what will remain—that is what counts. Because one is living for the possibility of making it continue to live in whatever you build; and you can call it ‘Kesdjanian’ and you call it ‘Soul,’ I don’t care what you would call it, provided your inner life is not harmed by that what is now the outer appearance, and that Work should make you tolerant to the extent that the outer appearance becomes transparent for you.

But, you see, the essence of a person, not even the words they use; even if they stammer in trying to say things, there may be some truth in it. You find the truth first, and then you can elaborate that perhaps the expression could be changed a little in order to make it better understandable.

This you have to learn, still for quite some time. It is the question of a preparation for how to work together, and that that is exactly the same as the preparation of gathering data about your own self, your life, the way you manifest. That question—of collecting such data—is the study of each other psychologically, or whatever are your temperaments or whatever happens to be your particular astrological configuration. Only when you know a little bit more about each other and you can ‘enter’ into their lives, as it were; that you actually become concerned, that you really think about someone else, that whenever there are certain changes that you know that someone else is covered ... and you also know that there is that kind of a change, and that you feel for each other sufficiently to make doubly sure that even if you say, “Oh, someone will take care of it,” perhaps if you are concerned you check and see that it is taken care of.

You fail many times in that way, and you don’t really talk enough outside of the meeting together—also about Work. When it is on the tip of your tongue, you cannot help but expressing it. When it is part of your life, it belongs to your life whenever you express life. Always there should be something in whatever you manifest of a certain quality that has to do with Objectivity, difficult as it may be sometimes and almost impossible even to happen to think about the necessity of trying to Wake Up.

But what is the aim. It’s not even to Wake Up. The aim is to develop something that will be a guide. The aim is, when you pray that God is with you. The aim is Work ... of Work is that you make something that is like God who can then tell you what to be in this life, and the fact

that you simply call it a ‘little ‘I’,’ that has no particular meaning. But it must be a representation. You’d say ‘Objectivity.’ What is Objectivity. Simply non-subjective, and that therefore that what can pull you out of this particular morass of the Earth and that what will give you the chance of growing wings for your Kesdjanian body to be able to fly away from this Earth and not to be bound any longer, it’s simply something that you endow with that kind of a power, the same way as when you pray to God that you hope that He will hear you and help you and comfort you. And your attempts at Work are simply to go up, I’ve said it a few times, up to the bridge of ‘Fa’; so that you are at the ‘Mi’ of that little scale of ‘Do-Re-Mi’—that is still your ordinary life—and at that ‘Mi’ you try to look across the bridge hoping that when you start crossing it that God will be on the other side and give you a helping hand.

That is really the aim. You wish already something of that ‘Sol.’ It belongs to your solar system of your Consciousness, to be there when you have made the attempt to cross the bridge. That is your ‘I’, and your ‘I’ is the one thing that you’re interested in, whichever way you can develop it—by means of your intellect, or by means of your feeling or perhaps your emotional states. And that whenever one talks about that—an Awakening and whatever is Awareness and whatever is Impartiality and whatever is the experience of a moment—it is all nothing compared to the aim of having something that will help you in your life, and that will be God, as ‘I’, for you. And you forget this. Because you get stuck on Observation, on Participation, on something that is an Awareness or an Awakening, and you try to describe it. There is nothing to describe. There is an experience of light. That is the fact that something is there. That is ‘I’ for you. It gives you, at that moment, insight. It gives you, at that moment, freedom. It is that experience: That is light, which then starts to shine and then helps you, your personality, to know that something exists of a different kind. That is a joy for yourself which I’ve called, every once in a while, the ‘taste’ as result of making an effort. When you actually then experience that you are in a different state, you know that for one little moment an ‘I’ was there and it was yours. That is the smile of God that you recognize as something that takes place in your life.

Some time ago I talked about the three different points that are important when one Works. That is, when you experience a question of being Awake there is an ‘I’, there is ‘It’, and there is a relationship, and all three then are connected at that one moment, and because of the ‘I’ existing ‘It’ knows. I called it that time “‘It’ becomes aware of ‘I’ existing the same way as ‘I’ is Aware of ‘It’ existing,” and that what is the relation between the two is the “bridge” for you to

cross. That is your neutralizing force; by which the 'I' and the 'It' are kept separate until there is the proper time for 'I' to come back and to Participate in your personality and then choose, with that ... and in that kind of a fusion is helped by the relationship that has been set up before, so that that as a neutralizing force can enable you to go to a higher level of living.

So, don't be too narrow-minded about that. When I say that I Awake and I have an 'impossibility' of continuing my state, it simply means I have a thought and I would like to be Awake, and that that thought ... that moment perhaps I experience something, but I know also that it's impossible for me to have enough energy to continue with it. It's quibbling about words. I want to Wake Up and I say it's impossible, what do I mean: I have a desire and I cannot even have a moment of that kind of a realization. But my attitude is right, and that even if I say "I wish" maybe it is not followed immediately by the experience of an 'I', and perhaps if the 'I' is there maybe it is not strong enough even to light me up so that I know about it. But why quibble about this. The continuation of that what is 'I' is a state in which 'I' actually predominates. It is quite some time off before you can say I'm 'continuously' Aware and, of course, 'I' is 'Awake' to me.

But then when you try to describe it, what do you know of 'I'! What is an experience of 'I' as light—totally light, no darkness. You don't know it. And you try to describe it as something that you then say, "Yes, this is 'impossible' or 'possible' for me," the fact that I make that wish for myself—and intense—and the fact that I, whatever it is that I am as a personality, try to combine everything in me as three centers, that at that moment perhaps that what is the totality of myself is One in that kind of a wish, *that* is a state of Awareness. It may not last, but at least it is an experience that I have. I know that I am then, you might say even, 'unnatural' in my behavior, because so seldom that it happens that the three centers are connected in one aim.

Don't be too prejudiced and don't be narrow-minded, but at the same time keep things straight so that you do not interpret. There is only one 'I', with certain attributes; and as far as we know from this standpoint of Earth we simply endow it with the possibility of Observing us—registering facts of existence of 'It'—and we also endow it with a kindness because it is a creation of ourselves with a wish ultimately to help me to go through life, and with that—I call it 'Benevolence'—it is an emotional quality which in the beginning is not very strong because there is nothing to work with.

I have to start with a little bit of Consciousness which is pure enough to be able to Observe

and to register facts about myself, and only when there are such facts—the knowledge of myself which is truthful—that then gradually that starts to grow further and will affect the rest of my brain, and more and more facts are discovered and more and more I can place them because I know there is no further question about them. This not-questioning will relate to that what is my emotional state. When that non-questioning and the acceptance of myself as I am, there is an open road to my emotion because I'm free from it, to choose to go to my emotional state. That is how it functions.

When 'I' is sufficiently free to be Impartial, it can then choose to go and introduce emotional states in that what concerns me; so that then automatically my Consciousness will go over and become part of that what is Conscience, and that then when Consciousness and Conscience are united they are like two facets of myself looking at the world from one standpoint, in which my Consciousness gives me the light to look at God and which my Conscience will give me the ability to look at my life for whatever it is worth. That is the valuation then of my personality, and with that ... when it starts to grow and becomes One within me, then all I need is the activity to go forward from one level to another. This is the determination of one's Will. The Will becomes expressed in the desire to leave the Earth. But I must know first what it is to be Conscious regarding that what I am, and I must also know that that what I am has a valuation which is right for Earth and what is right for the formation of my Kesdjanian body.

But you don't listen enough, sometimes, to the tapes. I listen every once in a while when I hear résumés that are given and they are very good, and I sometimes question what is the result of that. Does it help you then to go to a tape and to listen to it, or is the résumé enough so that you know there are certain subjects which, perhaps by some good angel, is going to be put in the Index for future reference.

I'll be very honest about this. Because many times I start to think about what are we doing—all of us. This includes New York, wherever I happen to be, wherever I have a certain contact with people who profess, and want, to Work. And I look and there is even at the Barn a little bit of a tape room with all kind of tapes in it—and for your information this is tape number fifteen hundred and one, a new series, hundred tapes belonging to the 1500 group—so there are fifteen hundred tapes and all kind of subjects discussed, different angles over a period of ten years or whatever it is, different aspects—different ways of interpreting; different relationships;

different ways of formulating, from simplicity to more complicated affairs, including theories and a little symbolism and that where is perspective; and where you can find certain things of your ordinary life and to see how ordinary life perhaps, at times, can be explained in the terminology of Objectivity—and again, what is being done, and why should I continue with this. Because every once in a while I have an idea I give you much too much and that you're overfed. And perhaps I should be very happy that you don't eat as much, because that would spoil it. Does God actually tell us that much. Did Gurdjieff ever do this. And if I say "Why do I do it," you can blame me for that.

For my own Conscience I'm clear why I do it, and I know that certain things like this have to be done and that I perhaps go a little further than is necessary. I say you 'blame' me, because you don't have to take it. But whatever there is to be taken by the desire on your part and the hunger which you should have, and the realization that you, in your life, should use Work in order to understand your own life the way it is. So that even with the difficulties that are involved and whatever is brought up as an obstacle of seeing people you don't like, or having to make time; so that every once in awhile you cannot afford it and that you ought to do certain other things which are required for ordinary life, and whatever decisions you have to make and whenever you have a feeling that you want to teach and you cannot really do it correctly—that you do understand that what is needed for you: First an understanding, for yourself, "What is Work for me, and to what extent can I distinguish between my interpretation and that what is an absolute fact of myself." And that the absolute facts of each person must be exactly the same for each person, because that is the Law of Objectivity.

As long as you remain subjective there's always interpretation and there is always some kind of a mutual argument; and sometimes beneficial to clarify the atmosphere or to take away the clouds and to make it possible for you to penetrate into Infinity—it's quite correct that you Work that way and that you finally build up something that you say, "This must be it"—but the big task is: You prove it to yourself. Don't ever dare to tell certain things that you have not proven. You can say it and you can say this is the way I believe it, like many theories of course you, in logical reasoning, will want to put in a certain way—and it is quite right that you want to do it in order to help to clarify—but whenever you talk about Work, whenever you dare to give a task, make absolutely sure that you know what you're talking about so that then if anyone does the task and then tells you about it, that you know from experience how to take it.

That is truthfulness in Work. At the same time, when you talk you must know that what you are saying has to come from your heart. Not your mind. Your mind can classify all it wishes, your heart is the only thing that will actually give the tonality to that what you are saying, and when it comes from there you will know that it can penetrate. Because that's the only force that penetrates into your essence. Your mind will not reach your essence; it will stay in your skull and the manifestations are a language which is not understood by people, but emotionally you can be subject to a shock and you can actually feel it. Sometimes we say in the 'pit' of your stomach. It is something that takes your breath away. All of that is still *around* your heart; it is not as yet *in* your heart, because when it once is there you know there is no mistake.

In your work together as a Group, in your work to try to define, I've said several times 'write up' certain statements which you can mimeograph and you can say, "This is an agreement that we all can sign." And fight it out until you are clear, and prove it by pages from All and Everything—or in Search, where there are certain statements which are, of course, absolutely correct—or prove it by something which you know is an experience which for you is indelible and is for you permanent. And then you can agree, and then you can say, "Now we will adhere."

What will you need for it: Courage. You really have to be convinced. You really have to know that certain things are truth for you. If that is the case, you will not have any objection of saying it; because the truth for yourself means that you don't need affirmation from anyone else, and that then you can dare to say it regardless of what someone else may think of you.

What are Movements for: To teach you to stand on your own feet, to take in ideas of an Obligatory or any kind of a Movement that you will want to take, to let it penetrate in you so that you know it and that then, from your mind with your wish to command your body, to take on certain postures that you then can close your eyes to the rest of the world. Because within that world you perform that kind of an Obligatory so that you are not dependent anymore on the person in front of you; so that you don't have to look, because you must know for yourself. And the intensity of that wish is, in the beginning, the only requirement. Not your performance. You may have crooked arms and you may not be able to stand straight, and you may not be able to manipulate your legs the way you would like to, but the intensity, as I said tonight, it has to come from the level of your Being. That is really what is the requirement; because in that respect, then, all three centers are united in that wish, and your performance becomes secondary. You don't have to worry about other people. Let them stick to their own method, and you attend to

your own world.

It's exactly the same with conducting a Group. You have to be so absolutely sure that that what you are saying is right. It's far better not to say anything, unless you can contribute that what is simplicity in Work based on your own understanding and your experience. Don't fall into a trap that you will love to hear yourself talk. Don't think it is necessary to use all kind of strange words so that you can impress somebody. Whatever you wish to say, that can be simple. I don't say, "Don't make it too long." There is nothing in the Bible to tell you that you have to stop after three minutes in an answer. You can go and talk the whole meeting if you wish, provided you make sense. And the sense must be truthful, and not repetitious. You can say the same thing in a few different kind of words and light it up from different angles, but the essence always must remain the truth for you.

There is such a danger in talking about Work. It was so difficult, sometimes, in New York—and I had to do it, because of the question of time—to give different people the possibility of having their own little Groups, for them to learn and for the others to hear someone else talk about Work. And I thought originally it would be a little easier for me. It has proven to be much, much more difficult and much, much more time consuming; because instead of having just one Group where perhaps I could spend one evening or so giving a little talk, I now have ten little Groups and I have to listen to their tapes and I have to answer them, and I have much more work on my hands. That I didn't expect. I had hoped that after several years that certain things would be clear enough. I can understand it when it happens in different cities where I am not so often, and of course I, being conceited enough to believe that the way we talk about it ought to be the way *I* happen to talk about it. And by God, it is not true! That what I wish to say you can verify any time you wish.

And that therefore whatever it is that happens to come through me in the form of criticism is based on an experience of my own, and you must know that because I'm honest about it; and whenever this now must happen—because it must, it has to be distributed—it has to be done now in order to prepare for the possibility of not being here with you like this; and that I then could say and look—as it were, 'sitting on a cloud' and looking at that what goes on as a continuation of Work among those that I have been associated with for some time—and that I pray then at that time, spiritually, to see to what extent it can be helped, if at such a time I could be present to a willing channel to help direct thoughts and formulate them in a certain way.

Such possibilities are limited. When a person is too personalized and too much in love with himself, there is no chance for God to enter into the vanity of a human being; and that therefore that kind of Work has to be done, now, so as to become a clear channel through which information can flow ... and unhampered and unharmed, and that it remains pure, and that one is not led astray by such desires which one has every once in a while of embellishing or to hear oneself talk, or to think that one is already a teacher who can communicate.

It's a long time before that will take place—that you have that assurance and that you, of course that you can dare to talk with authority—and that in the beginning you, simply in fear and trembling, enter into that. But it is right that you learn. Because you have to learn to find out what you really *don't* know so that you know now to Work; after you have taught someone what to do, that then you question yourself: “Was I truthful in that what I said, and to what extent am I practicing in accordance with my words.” When I take the name of God in vain, I should perish.

The seriousness of this kind of Work, you know, I have emphasized it more and more in the last six months, and anyone who has listened to the recent tapes knows well enough how I want to end all the time on that kind of a note: Of telling you that life—your life, anyone who is interested in Work, their lives—is at stake in this kind of condition in which we happen to live on this Earth, this goddamned Earth that has been partly created by us as Mankind. And we call it a ‘civilization,’ and such stupidities are carried on in that kind of an aim and we, believing in it and taking these consequences of the organ Kundabuffer for truthful experiences, mix up our ideas of what is right and wrong and what is light and what is dark.

I said something about it last night, and you must understand that—of last night. What did I try to do. To form a basis, so that on that we can build a Group III again. So that Group III can be, with a background of ideas of Gurdjieff, relate to ordinary life; and for that it was necessary to talk practically all the time about ordinary life and the conditions: so that people living now have to realize that something ought to happen to them. Because if they don't see it, that then they will go down, down and down into perdition, and finally disappear in the nether regions. Because they will—without any question. Because the Earth is full of destruction, and the Law of Gravity is even much stronger than it used to be. We were able, at times when we were still in contact with the soil, to really remain there for some time because there was a bond of fellowship. At the present time our machinery casts us away from the Earth in order to fall, much deeper, onto the Earth.

This is the trouble with prematurely flying away. We can't even stand and understand. We don't even know what happens. We are like sheep; affected by everything, still believing in that what is so-called 'good' for us. That's why I say many times: What will you do, supposing this kind of Work is taken away from you. Supposing you are on your own and supposing you have to go back to a little religion that was taught to you in childhood, or a little bit of affection that you believed in or some kind of a love which has disappeared already, what is there that you now wish to maintain among yourselves—even if it is affection, even if it is the entry into someone's life for the sake of seeing what it is that you can do to help. Without harming yourself. Don't lose yourself in teaching. Your growth must never be hampered. You must continue with Work all the time, and not primarily help because you talk. You help because you Are. It is the level of your Being, your manifestations, the look in your eye that will tell. Not the talk-talk. Forget it for some time. See what happens to someone if he is even worth talking to, and leave it alone. And if in your own development the ... whatever you want out of this kind of Work, you feel you have to be by yourself, then stay, stay away from Groups. What is the difference for you, if you remain alive.

Don't think that you have to attend regularly. Until such a time that you wish to attend regularly, don't be hypocritical. But if you come to the point where you feel that you have to overcome lazy streaks, that there is sometimes something that your body doesn't want and that you then feel that something has to be a command to your body to do certain things... Because the body has to learn also. The body has to learn how to become free. It is not free from Earth now. When it is a servant it serves another master, it does not serve the Earth anymore. This is the freedom I talk about. The freedom for oneself is the manifestations of the body so that the body by itself can go down to the Earth without losing anything. And that what now is binding it are the manifestations of yourself to the Earth.

That is why I say that that what you have to learn is to find out how to find the proper place for your body, so that it is a servant to the King and the Queen—I've expressed it every once in a while, to your Consciousness and your Conscience. Then the body will know, because it will execute what is right and it will evaluate in accordance with the manifestations that are becoming to a Man and belong to his dignity as a Man. That is really the kind of a problem, and that we have to keep in mind constantly: How am I, and with what did I get up this morning; and to what extent can I produce that what I think is right, and what can I understand of the harmony which

has been prescribed when one says my aim is to become a 'Harmonious Man.'

What is it in Gurdjieff that made him, at times when he had a little Group—and there are some little reports about some of the Groups that were in Paris during the War—what made him, this man who had at that time had written All and Everything and Remarkable Men and the Third Series, a man who was at the end of his life, as it were having 'fulfilled' his task after having lived and given whatever he could formulate in whatever form that he wished to leave in a book, or in writing, or in music, or in Movements and had taught like a dancing master. And this man, having a Group; and there he sees the people who sit, and then he looks at someone—a girl, probably a person he liked—and he starts off by saying, "And you, little one, what is your question." You see that kindness, this consideration: What is it that I, Gurdjieff, can do for you. I come down to that level—what is your question—so that we can talk about it and perhaps elucidate and clarify and help you. This is Being—helping. This is not ordinary communication. This is not just the wish to help someone because you care for him. This is the wish that one is alive and then starts to shine as the Sun. There is no concern anymore, than only the knowledge that whatever one expresses can be taken by the other person and then left or not taken, or taken and used on whatever it is *without* any satisfaction for oneself because one is already in that state in which there is no necessity anymore to be recognized.

This is the difference. As long as I still live in the wish to communicate and to be recognized for that what I give, I stop my life. When I am One with that what I am and I then, in that Being, am what I am—Awake—then it doesn't matter whatever takes place on the Earth. This is Consciousness. This is God. This is 'I' when it has grown up. The Benevolence, the kindness, the result of the existence of 'I' wishing then to help on Earth, to Participate so that then it is necessary for 'I' to know it is alive—it does not mean that 'I' needs it, than only to express as a new form for itself to be more all-around when it can Be, when it is away for us.

The creation, of God, of the world was a necessity to prove to Himself that He was totally One, so that in any kind of a form God could continue to exist. That is the reason for creation. That is the reason and the answer to why could the entity not continue to remain an entity: because it was not alive as an entity since it could not prove that it could overcome difficulties. The need for that what is called 'involution' was to have the chance of evolution, to have the possibility of an equilibrium in which that what is alive was alive as activity, and that that what was created was compensated by that what was destroyed.

The concept of unity for us as Infinity existing can only be gauged by the realization of finite forms, until finally there is no difference anymore between that what is and what isn't, so that finally that what is for us Positive Absolute and the Negative one becomes One in existing and that that, within that *all* activity takes place. Otherwise there's no particular reason to call Omniscience a science which applies to all and everything; because it would not have any meaning and not even any words would be required for that kind of an Infinity, but when we try to define it as Omnipotence, it means it is a force which exists anywhere, everywhere and always, permanently and in eternity, and that what is Omnipresence means, again, space and time being conquered into One, but alive as existing in evolution and involution counteracting each other, and in that finding the point of gravity within oneself in which, in that equilibrium there is a center in which there is no motion.

These kinds of concepts, of course, are very difficult to understand and are much more difficult even to experience. Because one stops always a little bit just short of the last moment of experiencing it, because one doesn't want to give away one's life. That is why we hold on, and that is why there is an end to theory—because the theory will not enable us to give up theory.

When one learns how to live and one starts to practice in very simple things, when one does whatever the hands can do and is right near with one's hands and whatever is in one's head—that what then can move one is what is in one's heart. This is really the problem of Man: How to bring the three 'h's together within oneself and then, out of that, a sigh to wish to be free from all of this. But, in the knowledge that one has done everything that has to be done; before one can leave Earth there has to be a visa to be given to anyone's passport, and the passport is printed in the book of one's life and it is the title page, and it has to be signed by Mother Nature.

We will not have questions now. There will be different meetings. This is the first one simply, I would almost say, to 'reestablish' the level on which I want to talk. I said it last night. It is a question of how to find yourself in order to make your Soul. It's a question, bring yourself to find the proper attitude towards that what is your essential essence, so that you can treat your Magnetic Center in the proper way, that you understand what the center is. But you also must understand what is the magnetic force. That what is the wish to be united with God is a magnetic force from you, wishing to go in that direction. It is the attraction which is exerted on you for which *you* have to have a certain form of configuration which you call 'magnetic.' This is the difference between a Man who lives on Earth: because he has not anymore a possibility of that

what is within him, to rearrange it in such a way that it could become attractive to that what God is looking for.

This is the trouble; that when we are what we are—written all over by ordinary life and unconsciousness—that that prevents us from rearranging the molecules into the simple form of an ‘H’ to be able to then, if one starts with that ... the four arms of the ‘H’ are the All Quarter Maintainers realizing for Man that when he is on Earth, East, North, South, West has to be united within the central point of that what his existence represents for him. It’s the four possibilities of interests of Man: must be scientific, philosophical, artistic and religious, of which religion is the unity of all three others and becoming, then, number four ... out of the tri-unity, four being One for the new cycle of life. The combination of three and four: To see what is three and four as twelve, the foundation of the zodiac, the foundation of the measurement of the firmament of that what is for us our universe in our own little solar system—and again, twelve being three as a tri-unity of the Law of Triamonia.

These kind of things, when one thinks about it—what is my life, where is it, where is it placed—how much do I really spend on thinking, on wishing. How much energy is spent in impossibilities which cannot be as yet. Give it time in order to grow first, so that I deserve. What is it that I wish from God. To come to me?, or do I wish to develop in such a way that I automatically, because of lighter and lighter density, must go and be attracted to that what is the center of the universe as Karatas; and then returning home, to know that that what is needed and has been then fulfilled on the return trip with Hassein, teaching then Hassein, as an emotional center, of all the experience Beelzebub had on Earth. Not on Mars; on Earth, meeting conditions in life; to be in life what a Man should be when he is Conscious, and then his ability to be able to tell in such a form for that what is an emotional state, to develop in Hassein the wish to understand the slugs whenever he might come in contact with them, and that Beelzebub prepares him to be careful about the opinions of such people who, at times may even threaten Hassein’s life.

This takes place when I remain unconscious, and I kill my emotional state. Because I have no interest anymore, than only that what is ordinary life; for me to continue with it and hoping for the best and wishing, in this ordinary life, the conditions which are at the present time impossible for me. Because I have to grow! I cannot be a Man when I am three years old. I have to wait until I become 16, 17, 18—full measure of physical measurement, full measure of

emotional states, full measure of Soul quality—and then as a Man I can fuse again, starting over again as One on the cosmic scale until I reach, I've said it before, three cycles for myself: the second at the end reaching the limit of tri-unity, the third the fusion into One and the returning to the totality of that what exists.

Be patient. There's still a long way to go, because your life is endless. You must Work now to the extent that you can, but you must be patient to know that what is not yet, may be tomorrow. God only knows when miracles can happen to one. We don't, but if you live in anticipation of tomorrow you will then hope for a miracle which comes because of experiences of the past. Whatever it is that ties one to the present can, at any one time, be taken away because in the present there is freedom—in the past there isn't, and in the future there never will be.

So when we talk again we will talk, if you wish, about ordinary questions: of Work—definitions; what is meant by this, that, and so forth. Your experiences. What to do. How can I introduce Objectivity in situations. What can I do to produce or to continue or to understand relationships. What is it that I should do for my ordinary life, and how much time to spend on one thing or another. What can I do for the Group as a whole. What is it that is an activity that is required that *I* can do and I don't have to leave to someone. And the greatest what I can do is to be, in my manifestations, an inspiration for others, that they become encouraged; to help in that way to make them feel that it is worthwhile to remain alive.

Don't kill yourself.

Good night.

End of tape